THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840.]

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Rev. 20: 12-13.

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"MORMONISM" IN NEW YORK.

Triumph of Truth Over Error Awakens the Clergy to A Scheme for Self-Preservation.

Annoyed by the apparent success achieved by the Mormon missionaries engaged in proselyting in the Bronx, clergymen and laymen are considering the advisability of organizing an association of all the churches to combat the influence of the Latter-day Saints, says the *New York Herald.*

Ever since Mrs. Blair and Miss Dickerson, president and secretary respectively, of the Christian Endeavor Society of the Port Morris Congregational church, resigned from their positions last June, to embrace the faith of the Mormons, there has been a steady growth in the attendance at the nightly street meetings and Sunday night services given by the missionaries of the Utah church.

In their efforts to make converts the Mormons have been employing the same methods as the Salvation Army, by appealing to the public from the street corners through singing and preaching. They have no instrumental music like the Salvationists, and as a rule the Mormon Elders who conduct the meetings are more intelligent and subtle in their persistent argument than the average Salvation Army leader.

Meetings are held every night on some one of the street corners of the Bronx, and it has been noticed that the Elders have won the confidence

of many. They are no longer hooted, and instead of a slim attendance they now attract audiences of several hundred respectful listeners. The Elders dress well and are good looking.

The spreading interest among women in the work of the Mormons has stirred up the pastors of the local churches. Many assert that the Mormons deceive their street audiences by preaching to them for half-an-hour or more in an interesting manner that ingratiates them into the confidence of their listeners before telling them that they are Mormons. Several of the church pastors have discussed with each other the necessity of taking some effective means of checking the development of Mormonism, which they fear is menacing their congregations.

There is a probability that a call will be issued in a few days for a meeting of all the pastors who are interested in the movement, and a plan of campaign will then be determined upon.

A REMARKABLE SERMON.

At Blackpool a Sunday or two ago, a sermon, remarkable for its candor, was preached by the Rev. Father Ignatius, an evangelist of the Church of England. His subject was "Madame Melba's Sabbath Day Concert at Blackpool and its Significance," in dealing with which the reverend gentleman took for his text St. Luke 21: 36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." We give a few of his utterances:

"Father Ignatius said that the great success of the Melba sacred concert at Blackpool sent a kind of thrill through a great many hearts throughout the whole country. It was a piece of the most interesting public information, and he was sure no one more than himself hoped that the people who went to it enjoyed themselves. They could not help realizing now, however, that the English Sabbath was becoming a thing of the past. The Sunday observance, for which the English were so noted, and upon which the Pope congratulated them in his recent Encyclical, was going quickly. The English Sunday had nearly gone; of course, in a place like Blackpool it had entirely gone. The daring desecration of the Sabbath was most momentous in its meanings and significance, The country was satisfied that the English Sunday should go, and the people wanted a Parisian Sunday. Our theatres were certainly only opened for private theatricals on Sundays, but everything began with the narrow end of the wedge. In many places there were demands for Sabbath Day bands, but of course they only played sacred music, but that only lasted a short time. The Dean of Ripon said recently he did not see any reason why it should be sacred music; in fact, he much preferred that it should not be sacred now that the ice had been broken. The people wanted to do away with the Sabbath altogether, and the voice of thousands in the country was that it should be done away with. People not only wanted to do away with the Sabbath, but also with the idea of a God. Did they not think we had reached an extraordinary pass? He read the bold declaration of a

dignitary of the Established Church to the effect that the clergy of the Church of England might teach that God was rather a force of law than a personal God. Were they prepared to surrender the personal God in the Church of England? He was not. The Sabbath had gone, and there was a deliberate determination that God should go too. Mothers would no longer be able to teach 'Our Father, which art in Heaven.' Madame Melba's concert was a very good proof that the British conscience was becoming so accustomed to set God aside that it would be very popular to believe that after all there was no personal God—only a force of law. He did not wonder at Madame Melba's success, but not a voice had been heard against it, and he did not think he should have come to Blackpool but for that concert. There was a great significance in its success. It was a sign that we were very near the second coming of Jesus Christ. Jesus Christ had emphatically told us 'that as it was in the days of Noah, so shall it be in the days of the Son of Man.' The Apostle told us that in the last days of the Christian dispensation men shall be lovers of pleasure more than lovers of God. That being so, the success of the concert was very significant; but he had not a word to say against Melba, the stewards at the concert, nor those who went to it, because the world will love its own. The world had quite as much right to snap its fingers in the face of the Almighty as he had to adore Him. He did not find fault with the people for desecrating the Sabbath, and he wished that they might enjoy themselves, but he, as a Christian believer, knew that it was one of the marks by which Christ told us that the end of the Christian dispensation was at hand. The world would love its own. The world, said the Apostle, was at enmity with God. Christ said Satan was the prince of this world, and St. Paul said Satan was the god of this world, and blinded the eyes of them that believe not. He did not wonder at wickedness, but there was so much love for God and so much religion left considering what religion had revealed. Reverting once more to the concert, he said he did not know that there had been a universal protest against it. Had the churches, one and all, risen up as one man for the honor of Christ to protest against such a blot on the Sabbath? He wanted a little bit of the rights of God, and it was high time His rights were pleaded. Instead of being sorry about the concert he was glad. It was a sign that the end of all things was coming. England had held out for the Sabbath longer than most nations, but now it was being surrendered. We were quietly and silently giving up the Bible faith. Probably there were many in Blackpool who would go from the hotels to church in the morning, and to the concert at night, thus being back in the world by night. Such Christians could be well rid of."

KING NEBUCHADNEZZAR'S DREAM.

[*Concluded from page 630.*]

Inasmuch, then, as the toes of the image were not formed nor even begun to be formed till centuries after the death of Christ—in other words, as neither the "ten kings" spoken of nor the kingdoms over which they

ruled, were in existence till centuries after the establishment of Christianity by Jesus and His Apostles—it must of necessity follow that the "kingdom" represented by the "stone" which was "cut out of the mountain" could not have been "set up" in *those* days, which certainly cannot be regarded as "the *latter* days."

Again: The kingdom denoted by the stone cut from the mountain was to break in pieces and consume all these kingdoms, while itself should remain invulnerable and indestructible, and should stand forever. If the churches of so-called Christendom constitute the kingdom of God spoken of, and if that kingdom has been extant on the earth ever since the advent of Christ, we would ask, How is it that the feet and toes of the great image—in other words, "all these kingdoms"—the remnants of that ancient universal empire, Rome, *still exist?* Their present existence and boastful condition is a strong argument against the popular exposition of this latter part of the dream. More than eighteen hundred years have passed away since the Gospel was first proclaimed in Judea; and the kingdoms of the old Roman world are not yet "broken to pieces together" and "carried away" like "the chaff of the summer threshingfloors." On the contrary, they are still in power, and are luxuriating with weed-like rankness upon the face of the earth. And, instead of the ancient Church organization and influence which once obtained remaining permanent on the earth, we know right well that the Apostles and Elders of the primitive Church were martyred, the Saints persecuted and sent after their leaders behind the vail of mortality, and the Gospel of the kingdom rejected everywhere with scorn. And even those who professed to receive it soon perverted it, made the laws of God of none effect by their own creeds and traditions, and fulfilled the prediction of Paul, who, in his second epistle to Timothy, said: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." So far had this foretold apostasy spread in the professedly Christian world, up to the time of the so-called Reformation, that one of the homilies of the Protestant Church declares authoritatively that "Laity and clergy, learned and unlearned, men, and women, and children of all ages, sects, and degrees, of *whole Christendom*, have been at once buried in the most abominable idolatry, (a most dreadful thing to think), and that for the space of *eight hundred years or more.*"

And what was the origin of the vaunted Protestant Church, which thus stood up and declared the thorough apostasy of "whole Christendom" during the previous period of "more" than "eight hundred years?" Is its origin at all comparable to a "stone cut out of the mountain without hands?" Verily, no. Its priesthood was taken from the very "clergy" who had been "buried in the most abominable idolatry" "for the space of eight hundred years or more!" Its priesthood, then, according to its own confession, had an *idolatrous* origin. It was neither more nor less than an offspring of "the mother of harlots and abominations of the earth." And instead of being set up and organized by superhuman power, sus-

tained by Divine aid, and having no connection with, but being essentially distinct from and fatally antagonistic to the doomed kingdoms of the earth signified by the feet and toes of the great image, which the stone or Latter-day Kingdom was to break in pieces and consume, it is, on the contrary, altogether of human origin, directed by human wisdom, supported by human power, and is a state church, armed with state security, wielding secular authority, and supported by the national exchequer. In short, instead of proving destructive to any one of "these kingdoms," it unites and reciprocally blends with them.

Again: The kingdom which the God of heaven was to set up in the latter days is to grow and increase till its dominion extends to the utmost boundaries of the earth; and it is also destined to "stand forever." Its complete universality is indicated in the statement that "the stone that smote the image became a great mountain and filled the whole earth." In other words, "the kingdoms of this world are" to "become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." Then, indeed, "the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii: 14). On looking, however, at the professing Christian church, which assumes the character of being the kingdom of God, we shall find that, in regard to unity and tendency to universality, its real character does not correspond with the assumed. It is made up of a number of contradictory, discordant "denominations;" and the work of factious division is continually on the increase, no two rival parties agreeing in matters of faith and practice. Can, then, these various sectarian churches of so-called Christendom be truly regarded as constituting, in the aggregate, that glorious and triumphant kingdom which "the God of heaven" was to "set up" on the earth in the latter days? No! a thousand times *No!* The kingdom of God is a kingdom of order and unity, not of discord and schism. The little stone from the mountain was to grow and become itself a mountain, which would increase and expand till it ultimately filled the whole earth. But it would not grow by dividing itself; it could not increase by schism; it would not gain power by disunion; it could not break the image in pieces and stand forever by splitting itself into pieces and falling into ruin and decay. The "little one" was to "become a thousand," and the "small one a strong nation" (Isaiah lx: 22); but that could only be effected by union, and not separation and opposition. The kingdom of God must be a kingdom of true men who are *one* in all things: hence it can "never be destroyed" nor "left to other people."

Again: The kingdom of the last days is to be given to "*the Saints of the Most High,*" who shall "possess" it "forever, even for ever and ever," according to the testimony of Daniel (chapter vii: 18). The Latter-day Saints have not arrogated this name to themselves. It was given to them by revelation from the Lord Himself. They are "*Saints* of the Most High," because, as a people, they are faithful and obedient to the commands and relations of the Most High; and He recognizes them *as* His people, by accepting their services and bestowing upon them many blessings, both of a temporal and a spiritual nature, with the various and pro-

mised gifts of the Spirit as their inheritance. The sects of the day neither are nor profess to be *Saints*. They ignore the title, and call themselves after the names of their own schismatical founders and leaders; they renounce the principles and ordinances of the Gospel, as anciently believed and obeyed by the Saints, and adopt the creeds and traditions of men in their stead; they set aside and disavow the inspirations, revelations, and gifts of the Spirit enjoyed by the ancient Saints, and declare such things to be unnecessary and altogether done away; they reject and repudiate the organization and authority of the holy Priesthood, which formerly led and guided the churches of the Saints; in short, there is no feature which identified the Saints of old, as a people, that can be found characterizing the religious communities and denominations of people who compose what is called modern Christendom. Yet they have the unblushing assurance, amidst all their conflicting differences of faith and practice in every department of religion and life, to regard themselves as constituting the universal kingdom of God alluded to by Daniel. In the absence, however, of any evidence that God recognizes them as His people, and in the absence of all the marks of legitimate Saints, such an assumption is altogether vain and futile. The latter-day kingdom was to be given to the not merely nominal, but practical and divinely-acknowledged Latter-day "Saints of the Most High."

It appears, then, we think, sufficiently clear that the latter-day kingdom alluded to by the Prophet Daniel was not established at the commencement of what is called the Christian era; and certainly the present jarring sects of Christendom cannot with any degree of truthfulness and consistency be said to constitute that divine kingdom.

The only question now to be decided, therefore, is: *When* is that long-predicted kingdom to be established?

Our answer is: *It is now being set up*, by the God of heaven, upon the earth. The little stone, which is the foundation or nucleus of that kingdom, is *now* being detached from the mountain; and though it may be now a "stone of stumbling and offense" to the nations and haughty ones of the earth, it is destined ere long to "overturn, overturn, overturn" all the machinations and wicked devices of its enemies; and its progress from its mountain fastness will be felt, even by its bitterest foes, as an omen of their speedy downfall. It will continue to rise from henceforth in majesty and power, and will "never be destroyed" nor "left to other people." It will "break in pieces and consume" all the kingdoms of the world that will not submit to the dominion of "the God of heaven," and itself will "stand forever."

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized, consisting of only six members; and from that time till now it has gone on steadily progressing in numbers, influence and power, its present numerical strength amounting to hundreds of thousands. * * * The steps of progress according to human laws and legal authority serve as introductory helps to attain a mountainous position, from whence the stone can roll with greater impetus to effect the purposes of God, its Almighty Founder. There is a wide difference between a

church and a kingdom. The Latter-day Saints have hitherto been organized only as a Church: they have not yet been organized into a kingdom; Congress might declaratively admit them to the privileges of statehood in the Federal Union, but they cannot be expected to convert a state or states into an independent kingdom. *Human legislation will not effect that change*, but it will be effected by Divine power. It was the God of heaven that founded and established His latter-day Church, and it will be the God of heaven who will set up and establish His own kingdom. He may use men as His instruments. Even the enemies of His people may grant privileges and unwittingly adopt plans from various political motives, which will ultimately assist in carrying out the hidden purposes of God in regard to His people, and thus form a fulcrum to sustain the lever by which the stone can not only be detached from the mountain, but also be impelled with a mighty force against the gigantic image which has to be broken in pieces and consumed.

As the Church of Jesus Christ of Latter-day Saints was instituted by God after a pattern entirely different to and distinct from that of surrounding churches of human origin, so will the kingdom of the Saints be organized by the God of heaven upon a plan or system of government altogether diverse to the kingdoms of the world, and in all respects far superior to them. They are human, and therefore frail and perishable in their nature; but it will be essentially Divine or theocratic, and therefore all-potent and eternal in its nature and character. They, containing within themselves the seed of their own dissolution and decay, are necessarily and meritedly doomed to destruction; but it, being essentially Divine, will as certainly "stand forever."*

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*Additional Historic Items.—The streets of Babylon were 150 feet in width. The moat which surrounded the walls was kept constantly filled with water from the Euphrates, for protection against invasion. The siege of Babylon lasted about two years. The river running through the city was nearly a quarter of a mile wide; and during the siege, ships sailing along the middle of its stream brought supplies into the interior, the invading army, though mortified at the sight, being unable to hinder it. The city had a twenty years' supply of provisions, and had sufficient pasturage and arable land within its walls to sustain its inhabitants for a considerably longer period. The artificial lake, formed in the days of Nebuchadnezzar to receive the waters of the Euphrates during the construction of the tunnel, was square in form, being fifty miles each way, or 200 miles in circumference. The coins of ancient Persia were stamped with the figure of a ram; and the king of Persia, according to Ammianus Marcellinus, wore a crown of gold in the form of a ram's head, studded with precious stones. Even to the present day may be seen on the remaining pillars of ruined Perseopolis, sculptures of rams' heads with unequal horns. On ancient Macedonian monuments may be seen figures of a one-horned goat; and on an antique gem in the Florentine collection is found the head of a ram with that of a goat engraved together, significant of the conquest of Persia by Macedonia.

The *Chicago Journal* says that curse cards are being used in Switzerland and Germany to check profanity. People go about with the cards in their pockets, and, whenever they hear bad language, present one to the swearer to sign. The card has printed on it a pledge to abstain from swearing for a specified time or to pay a small fine for each oath to some charity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 3, 1901.

EDITORIAL.

LIBERALITY OF THE GOSPEL.—By those who are not conversant with their religion, the Latter-day Saints are often charged with being a narrow-minded, contracted set of people, when the fact is, nothing is further from the truth. It is urged that because they believe that there can be but one true Church upon the earth, that this is proof positive of their lack of liberality, and argues strongly in favor of the charge with which they are so often confronted. In this connection we need only say that people who thus reason must be densely ignorant of the plans and purposes of an Allwise Creator; for their contention proves beyond the shadow of a doubt that they themselves are not imbued with the spirit of the Gospel, and do not understand the purpose for which the Redeemer of the human race came to earth and offered Himself a ransom. That the meek and lowly Man of Nazareth had a divine object in view in liberating the children of men from the thraldom of the original sin, must be patent to all readers of the Holy Scriptures. What then, *was* His object? may well be asked. If we read the word aright, it was firstly, that mankind should be freed from the bands of death; that "as in Adam all die, even so in Christ shall all be made alive." This done we became His subjects; in other words we became amenable to every law which He saw fit to lay down for our guidance, that through Him we might gain an exaltation in the Father's Kingdom. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," showing clearly that He was the great Mediator, and that through Him, and Him alone, salvation was to come to all the sons and daughters of God. The next question which confronts us then, is, How was this made possible? As is well known, the Savior set the pattern; He was the grand Exemplar. When He entered the ministry He first chose Twelve Apostles, with whom He organized His Church upon the earth. Then He taught them the way of salvation, calling attention to the fact that He did nothing but that which He had seen the Father do, and that those who believed on Him would do the works which He, Christ, had done. In all His teachings He sought to impress upon them the necessity of being "doers of the word and not hearers only" likening such to a wise man who built his house upon a rock, so strongly set that the winds and the waves of persecution and oppression, however fierce and violent, had no power over it. After His crucifixion, and immediately prior to His ascension into heaven, He gave His Apostles

a commission, instructing them to go into all the world and preach the Gospel saying, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," or as Matthew has it recorded, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to believe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Here, then, is the testimony of the Latter-day Saints, that inasmuch as the churches of the day deviate in any particular from the organization instituted by the Savior, or from the teachings given unto His Apostles, they show evidence of apostasy and are therefore aliens to the faith "once delivered to the Saints."

"Mormonism" teaches "that men will be punished for their own sins and not for Adam's transgression; that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel," these laws and ordinances being plainly set forth on the pages of the Holy Scriptures. It teaches "that a man must be called of God, by 'prophecy and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof," and "that the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, etc." is just as necessary to-day as it was then, these officers being "for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ: till we all come in the unity of the faith," etc. Such, in brief, are a few of the doctrines believed in by that "narrow-minded, contracted set of people" the Latter-day Saints. On this subject we may have more to say later on. Meanwhile we ask, Whence comes liberality if it be not found in the Gospel of our Lord and Savior?

Something of Importance.—A subject that has engrossed the attention of President Lyman for some time past, and one which can be profitably considered by all the Conferences throughout the European Mission, is how best to reach the bulk of the people with the great message of salvation. It has been observed that in some districts the Elders devote considerable time and attention to branch affairs, visiting with and traveling among the Saints, etc., to the neglect, at times, of the work for which they have been specially commissioned and set apart; and it is felt that in this particular there should be some reformation. The mission of the Elders, as in days of old, is to "the lost sheep of the House of Israel." They have been sent out to preach the Gospel, to cry repentance unto the nations, and to go into the highways and byways testifying to the divinity of the message which they bear, and of the blessings following the obedient believer. Their aim should be to travel from village to village and mix and mingle with the people as opportunity presents itself, giving those with whom they come in contact every chance to extend their hospitality and good feelings, and bearing in mind the while, that upon their energy and devotion in this direction, depends, to a great extent, the preaching of the Gospel "to all the world for a witness." The traveling Elders may call to their assistance the Lesser Priesthood to shepherd the Saints in the

fold and to do the work of Priests, Teachers and Deacons; to cherish and nourish the flock, and to attend to very much of the local work, while the Elders may feel at liberty to take up the work in villages and near-by towns as the Spirit of the Lord may lead them. It is not necessary that the traveling ministry should feel that they must always get to some branch on the Sabbath day, and thus withdraw from the fields they are seeking to open up. The Lesser Priesthood in all their ministry will be under the presidency and subject to the direction of the traveling Elders at all times. The traveling Elders in their districts should place, appoint and instruct the local ministry for their labors, and hold them responsible to properly perform their duties in the Priesthood. This system should be inaugurated as early as possible, and yet with due care and consideration for the welfare of the work in all respects. This will have a tendency to develop the local brethren, and fit and qualify them for added and greater responsibilities, and will cause that though occasion may require the absence of the traveling ministry on the Sabbath day, the meetings can go on, the Sacrament can be administered, and the Saints taught and nurtured in the fear and admonition of the Lord, the same as if the Elders from Zion were present with them.

This new departure will develop faith among the local Priesthood, and prepare them for the work of the ministry which will eventually come upon them provided they are true and faithful. Thus will the Elders be more at liberty for the preaching of the Gospel, and all who hold the Holy Priesthood will be found well to the fore discharging with fidelity and devotion the duties required at their hands. In this way the Saints generally are strengthened, spiritual inertia is avoided, and the Elders are enabled to accomplish vastly more than is possible under present methods.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

NEXT week we begin the publication of a masterful sermon on the Godhead by Elder Brigham H. Roberts. As there have been numerous requests for this discourse, its appearance in the STAR will doubtless be hailed with delight by our many readers.

PRESIDENTS of Conferences would oblige by sending us announcements of Conference Meetings in due time for seasonable notice in our columns. In order to render them effective, they should be published at least one week before the meetings are scheduled to take place.

IN these days there are many things to shake faith. The sophistical sceptic and the crude interpreter of scientific hypotheses seek to undermine the traditional trust of men in the unseen and the eternal. But if we go to the root of these things we shall find that faith, instead of being a non-essential or an excrescence, is the very root and heart of every human impulse and endeavor.—*Worcester Gazette.*

As a fitting finale to "Nebuchadnezzar's Dream," we take pleasure in submitting the following: "It seems like rolling back aeons to speak with somebody who can describe Nebuchadnezzar's Throne Room from a personal visit. But, says the Berlin correspondent of the *Daily News*, the German Oriental Society confirms the reports in American papers to the effect that Dr. Koldewey has succeeded in discovering Nebuchadnezzar's Throne Room at Babylon. It is a gigantic building, about 60 feet wide by 160 feet long. Exactly opposite the door is the niche in which once the Royal Throne stood, and on both sides and on the northern front of the hall are richly-colored ornaments, in good preservation, which will doubtless prove of the highest historical and artistic importance. The German expedition has also begun excavations in the City of Babylon, near the present village of Jumjuma, and has already discovered a goodly number of inscribed clay tablets, which, according to the testimony of Dr. Weissbachf, the Assyriologist of the expedition, contain letters, psalms and vocabularies."

Dealing with the local attitude towards Sabbatarianism, and the rapid decay of church-going among the people, *The Liverpool Daily Post* naively remarks: "We should like to see a comparison of sermons preached generally twenty-five years ago, or even before the passage of the Education Acts, with those preached to-day. It is not a plea for sermonising as an art, since effective sermons need only the art of sincerity, but it is a plea for something more than the platitudinous deductions to which most congregations are exposed. The Bishop of Norwich recently expressed a desire for longer discourses. No doubt sermons have become so short as to be utterly ineffectual, either for exposition or expostulation. But it is against the thinness rather than the brevity of sermons that we think the stoutest objection can justly be levelled to-day. There is a pitiable absence of robust and original thought; there is a woful lack of individuality; there is an unworthy fear of running counter to popular acclaim. Meanwhile, popular acclaim, thus sought and lured, finds its expression on the bicycle or in the country road. Directness and honest fearlessness are powers from the pulpit which made the Metropolitan Tabernacle crowded in its day, and fill St. Paul's to this day when Canon Newbolt or the Lord Primate of Ireland occupies the pulpit. Not all the blame for the decay of church-going rests with the non-church-goers. Those churches which are crowded in Liverpool bear evidence to the fact that congregational music, corporate worship, plain and thoughtful preaching are as attractive as ever they were."

Releases.—Elder George Perkins of the Birmingham Conference, has been honorably released to return home by the steamship *Commonwealth*, sailing from Liverpool, October 10th; also Elder Stephen Thurston of the Norwich Conference, to return at the same time.

Transfer.—Elder John Howard Woodbury has been transferred from Stuttgart, Germany, to the Liverpool Conference, England.

CONFERENCE NOTICE.—The Norwich Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Gordon Hall, Duke Street, Norwich, on Sunday, October 13, 1901, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation is extended to all.

ABSTRACT OF CORRESPONDENCE.

WRITING from Ystrad, Wales, Elder Alfred B. Chambers says:

"We have had several open-air meetings the past week, at which we had the privilege of presenting the Gospel to quite a number of people. We also sold a few books. There was a little opposition at one or two of the meetings. While we have many persons here who are always ready to take our part when necessary, we know of no real investigators. The Saints as a whole are feeling well in the Gospel."

ELDER THOMAS MCMASTER writes from Edinburgh as follows:

"Conditions here are very favorable. The Saints seem to be endeavoring to do all they can for the progress of the work, and their labors are of great value to the Elders in opening up the way for conversations, etc. Our little hall is filled twice each Sunday, and I feel that great good is being accomplished, and that there are some who are giving heed to our message, and are being led to earnest investigation."

ELDER JOSEPH E. MOYLE writes from Stroud, Bristol Conference, saying:

"Our labors here are a pleasure, and although the visible results amount to but very little, still Elder Lewis A. Huffaker and I have comfort in the knowledge that during the past six months a considerable number of hitherto bitterly prejudiced persons have had their minds sufficiently disabused to enable them to see that civility is always in order, and that it is no real concession of honor to speak of a 'Mormon' as they find him. We receive scores of promises to attend our meetings, but their fulfilment is quite another thing. In many of the villages within a radius of sixteen to twenty miles, we have held some very satisfactory meetings, out of which good may come some time in the future."

THE NOTTINGHAM CONFERENCE.

THE Nottingham Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Victoria Hall, Talbot Street, Nottingham, on Sunday, September 29, 1901, President Stephen W. Walker presiding.

The morning services commenced at 10:30, with the following present: Apostle Francis M. Lyman, President of the European Mission, and Sister Rhoda A. Lyman; Elder Arthur R. Reddish and Sister Emily M. Brinton of the Sheffield Conference; Elder Joseph D. Harker of the Manchester Conference; President Stephen W. Walker and all the traveling Elders of the Nottingham Conference.

After the opening exercises, the Sacrament was administered by Elders Wright and Pugmire.

President Walker then made a few opening remarks, welcoming all to Conference, and briefly reporting the labors performed by the Elders in the different districts, during the past six months.

The following statistical report was then read: Missionaries from Zion—High Priests, 1; Seventies, 15. Local Priesthood—Elders, 18; Priests, 14; Teachers, 12; Deacons, 25; members, 365; total number of souls, exclusive of missionaries from Zion, 434. Tracts distributed—from door to door, 39,482; in open-air meetings or otherwise, 16,285. Books sold, 88; loaned, 557; given away, 337. Strangers' houses visited—with first tract only, 11,344; by first invitation, 332; by re-invitation, 789. Gospel conversations, 1,615. Meetings held—hall, 247; cottage, 77; open-air, 177; Sunday school sessions, 94; M. I. A., 41; Bible classes, 53; Priesthood, 12; Relief Society, 12. Baptisms, 18. Confirmations, 18. Children blessed—of members, 6; of non-members, 3. Emigrated—over eight years of age, 12; under eight years of age, 2. Removed, 1. Died—over eight years of age, 1. New subscribers for the STAR, 2.

The names of the authorities of the Church were then presented and all unanimously sustained. Apostle Francis M. Lyman was sustained as President of the European Mission, and Elder Stephen W. Walker as President of the Nottingham Conference, with the traveling Elders to labor in their respective fields as follows: Nottingham—Francis F. Smith, John G. Wheatley, John Astle and Walter Read; Leicester—Joseph Jackson, Levi Wright, C. C. Rich Pugmire and Charles J. Dewey; Derby—Harry W. Cushing and Thomas R. Ward; Uttoxeter—Edward H. Sparks, Jr., and Preston D. Richards; Mansfield—Hyrum Bennion, Jr., and William W. Astle.

Elders Jackson, Dixon and Harker, then spoke briefly on the first principles of the Gospel, each bearing a strong testimony to the divinity of of the work revealed to the Prophet Joseph Smith.

The remainder of the time was occupied by President Lyman, who read from 1st Corinthians, 11th chap., and spoke on the Sacrament, showing that it was one of the most sacred ordinances in the Church, and that it should not be partaken of unworthily. He also spoke of the high esteem in which the citizens of Canada, the United States and Mexico held the Latter-day Saints, and showed how desirous these countries were to get a good supply of "Mormon" colonists. The attendance at this meeting numbered 105 souls.

Conference reconvened at 2 o'clock. Elders Cushing, Reddish, John Astle and President Lyman were the speakers. The latter delivered a powerful discourse on Church organization. He said, "Whenever the Gospel of the Son of God is on the earth, there will be found the apostleship to lead and guide the people." He bore his testimony to the fact that the gifts and blessings are enjoyed by believers in this dispensation, as they were in the days of our Lord and Savior. The attendance at the afternoon meeting was 151.

The evening meeting convened at 6 o'clock with 165 persons present, a

number of them being investigators. Elders Sparks and Smith spoke briefly on faith and works and continuous revelation, and bore testimony to the truthfulness of the Gospel.

President Lyman spoke on authority, showing that the Latter-day Saints did not get their authority from the Bible or Book of Mormon, but from the Lord. He spoke also on baptism, and showed that the action taken by the Savior in being baptized was one obligatory upon all desirous of salvation.

At 10 o'clock on Monday, September 30, 1901, Priesthood meeting was held at the Conference House, 88, Robin Hood's Chase, Nottingham. The Elders reported briefly their labors during the past six months, and then listened to timely instructions from President Lyman.

The Conference was a success, and many of our investigators and friends expressed themselves as being well pleased with the remarks made during the meetings.

JOHN G. WHEATLEY, Clerk of Conference.

LETTER FROM APOSTLE GRANT.

PRESIDENT LYMAN has received the following from Apostle Heber J. Grant, his letter bearing date of Yokohama, Japan, September 2, 1901:

"I was indeed delighted to get your letter written from Frankfort, Germany. Yours was the first letter to reach me from any of my associates in the Council, and it seems a little strange that the first word should come from you, as you are so many thousands of miles farther away from me than the others of the Apostles. Your letter has added much pleasure to all of us, and we were pleased to read all that you wrote and particularly were we pleased and thankful to feel and know that you were specially supplicating the Lord to assist us in opening up this mission. I was pleased to read of your prayers to God that the blessings of heaven should yet be realized upon those lands where the early visits were made by the Apostles.

"We went out into the woods yesterday, it being Fast day, and found a quiet spot and each of us prayed, and we sang a number of songs, and I then earnestly prayed to the Lord to open up the way in this land, and in the authority of the Priesthood which He has given me, and in the name of His Son Jesus Christ, dedicated the land and the people to the opening up of the Gospel of our Lord and Master Jesus Christ, and supplicated the Lord that no opposition that was attempted to be brought against us should prosper. I had good liberty in dedicating this land to a reception of the truths of the Gospel, and I feel that a great work is to be done here.

"From what I can learn here of the people of China, it will be a very much harder thing to get a foothold there than it will in this land. I am pleased that Richard W. Young did not stop in the Philippines as it will be a good while before we can hope to do anything there.

"I am very much blessed in the companions I have with me. We have been as happy as can be ever since we came away from home, and I can truthfully say that I never felt better in my life. I have been sur-

prised and pleased with the way that I have felt. In our meeting yesterday, after I had offered prayer to the Lord dedicating this land for a reception of the Gospel, we all spoke briefly, and the Lord blessed us and we had a time of rejoicing. Tears of joy filled my eyes more than once. I do thank the Lord for this privilege that I have to be here to bring souls to a knowledge of the Truth.

"I go to Tokyo to-day, and shall remain there to-morrow, and hope to arrange for a permit from the government to preach and publish our doctrines in this land. We have made up our minds to separate, as we feel we will make greater progress in the language by so doing. We shall, I think, locate in Tokyo for headquarters, as the Japanese people are greatly prejudiced against this place, and do not like the foreign element that is here. I will send you my Tokyo address the next time you write.

"My companions one and all join in love and best wishes for you and Sister Lyman, and we all thank you with all our hearts for your earnest prayers for our success. I was pleased that the mail that brought letters from all of my loved ones at home, had also a letter from my Bishop, father of my Ward, and from you, the man who has been a father to me while acting as President of the Tooele Stake, and since I became an Apostle. I have enjoyed the benefits of your love and counsel in the past, and hope and pray that I shall be worthy of them all the days of my life, and that you shall always be free to counsel me. God bless you forever."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE people of Lehi have begun the erection of a tabernacle, which, it is estimated, will cost in the neighborhood of $40,000.

THE Merchants' Lighting Company has petitioned for a franchise to operate in Salt Lake. It proposes to reduce the cost of light to consumers.

THE sum of $1,700 in counterfeit gold and silver coin, was discovered in Ogden several weeks ago. The makers of the spurious cash are unknown.

A SHOCKING accident occurred near Rexburg, Idaho, on the 6th ult., little Katie Pelton falling from a wagon and being run over and killed.

DAVID BLACKHURST of Salt Lake City, fell on to a belt in the Tesora Mill at Tintic, September 11th, and was instantly killed. He was 35 years of age.

THE Salt Lake Tabernacle Choir is at work on a new anthem set to Bishop Whitney's poem, "Gog and Magog," which it hopes to present to the public in the near future. The choir is also considering a spring trip to California.

WHAT is considered the biggest fire in the history of Salt Lake, occurred there on the 10th ult., when the Oregon Short Line building, on West Temple, between Second and Third South Streets, was completely burned to the ground, practically nothing but a wall here and there remaining. How the fire started is a mystery, although it seems to have had its origin in the basement, at a point immediately below the Spencer Clawson wholesale dry goods store. To add to the disaster, a terrific explosion occurred just as the blaze was well under control, this tearing an immense hole in the building and giving the flames renewed energy. The explosion threw the firemen right and left, and injured several, among them Assistant Fire Chief Edward McCarthy. The loss is variously estimated at from $150,000 to $250,000, a great part of which is covered by

insurance. The Oregon Short Line Railway loses everything, all their handsomely equipped offices being completely gutted. The other sufferers are Spencer Clawson and Co., the Salt Lake Soda Water Co., the Chicago, Milwaukee and St. Paul Railway Co., the Mine and Smelter Supply Co., and several tenants of buildings immediately adjoining. The Dooly building and that occupied by the Salt Lake High School, very narrowly escaped.

HOME.

There lies a little city in the hills;
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea
Comes as a white, soft hand, and reaches o'er
And touches its still face most tenderly.

Unstirred and calm, amid our shifting years,
Lo! where it lies, far from the clash and roar,
With quiet distance blurred, as if thro' tears.

Oh, heart that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end—

Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into the infinite love will lead thee home.

E. R. SILL.

DIED.

BROCKLYHURST.—In Sugar House Ward, Salt Lake County, September 8, 1901, of blood poisoning, Mrs. Brocklyhurst, in the 83rd year of her age. Deceased was a native of Scotland, and joined the Church in Edinburgh about thirty years ago.

HORROCKS.—At Pleasant Green, Utah, September 2, 1901, of old age and general debility, Eliza Horrocks, wife of the late Edward Horrocks, and daughter of Joseph and Charlotte Clark; born in Cheshire, England, in 1823, joined the Church in early days, and emigrated to Utah in 1858.

BROADBENT.—At Wibsey, Yorkshire, England, September 12, 1901, Timothy Broadbent, aged 66 years. Deceased was a true and worthy Latter-day Saint.

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